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Tsaconian where the following word begins with a vowel), and by assimilation. This assimilation is such as Hesychius notices in his gloss ἀκκόρ· ἄσκος· Λάκωνες. From the Tsaconian form we can often infer a Laconian assimilation which has not been recorded.

In his chapter on Vocalism, Deffner treats of the ι (ē) sound, and shows by calculation that this is not the most frequent vowel sound in the Tsaconian and Modern Greek (as spoken by the people, not the artificial imitation of the ancient language which has been adopted in the schools and by the higher classes of society); α and ε are more frequent.

The etymology of the name Τζάκωνες remains a puzzle. Oeconomus and Mullach urged its derivation from Κάκωνες. This has been generally rejected. Deville derives Τζακωνία from τραχόνιν, which is found in an old chronicle in the sense of 'steep,' an adjective which would be applicable to the country. This is rejected by Kind, who brings forward four words in which, as he thinks, initial Τζ in modern Greek corresponds to λ in ancient Greek. But one of these, τζάρουκις· λάρυγξ has the form ἄρουγκα in Tsaconian. Deffner, in the Berlin Academy Bericht, rejects Deville's etymology, since in Tsaconian Τζ cannot come from τρ, and proposes τ(ὸν)ς Λάκωνας (then the λ is dropped as often in Tsaconian), comparing Stamboul (ἴς τῆν πῶλαν) and Stanchio (ἴς τῆν Χίον). Of this, perhaps wisely, he says nothing in his grammar.

Dr. Deffner's enthusiasm for his subject is manifest in every chapter. Many of his combinations and derivations are bold, and we are not ready to follow him everywhere, but in the main his method is scientific; his work of registering sounds seems accurate, as his care is manifest; and his results are valuable. We hope that his advertisement, that supplements and corrections will appear speedily in his *Archiv*, does not mean that the grammar is not to be completed soon.

He advertises also, as to be ready about May 1st, a book in the modern Greek language on Tsaconia, a description of the country and its history, and the life and customs of the people. The volume will be in quarto form, 350 pages, with more than 125 woodcuts. The subscription price is 20 drachmae, bound and post free; later the price is to be raised to 30 drachmae.

T. D. S.

P. Ovidii Nasonis Ibis. Ex novis codicibus edidit, scholia vetera, commentarium cum Prolegomenis, Appendice, Indice addidit R. ELLIS. Oxonii: E Typographeo Clarendoniano. MDCCCLXXXI.

Mr. Ellis, in his preface, gives an account of the accident which led to this edition of the Ibis. While exploring the Bodleian after the completion of his monumental edition of Catullus, he stumbled on a rare book, the *Repertorium Vocabulorum Exquisitorum*, composed in the year 1273, by Conrad de Mure, of Zurich, and printed in the XVth century by a certain Bertoldus, of Bâle. This book he found to contain an alphabetical list of names occurring in Greek and Roman myths, with the stories themselves,

and the passages in which the stories are told by Vergil, Lucan, Statius, and especially by Ovid. Besides the *Metamorphoses* and the *Epistles*, the *Ibis* is cited; and this rare find, which was equivalent to an old manuscript, led Mr. Ellis to study the *Ibis* more closely—a work more frequently alluded to than read. It belongs to the same mental shelf as the *Alexandra* of Lykophron, and few are the scholars who have seriously grappled with its difficulties. The search for better MSS. brought Mr. Ellis to the knowledge of two which border the XIIth century, a *Cantabrigiensis* (G), and a *Turonensis* (T); and not satisfied with these, although they were nearly sufficient for restoring the text, he added the *Phillippicus* 1796, and the *Parisinus* 7994.

Mr. Ellis, equipped for his difficult task by large and varied reading, and by an intimate acquaintance with the Roman elegiac poets, who, like their Alexandrian models, delight in all manner of learned allusions, and favored by the possession of better manuscripts and new scholia, has presented us in this volume with an edition of the *Ibis* which will be considered final, so far as editions are ever final. Certainly no one will dispute the claim which he makes at the close of his preface: *Si in Nuce laudatur Wilamowitzius, in Epicedio Huebnerus, in Haliecticis Birtius, in Epistula Sapphus Comparettus, possum mihi vel maiorem laudem adrogare, qui ad Ibin, opus non leve et in quo maxima ingenia elaborarint, philologos iterum revocaverim.*

Perhaps some American specialist may reveal himself to whom the *Ibis* is a familiar book. Meantime, a preliminary account may be of some interest to those who have never had time to puzzle over the poem itself. Many years ago my attention was called to it by a passage in Niebuhr, and I have occasionally made use of it as a test. It is by no means a pleasant test. Niebuhr recommends "the study of it to any scholar who wishes to ascertain whether he is thoroughly conversant with poetical mythology and ancient history," and as a cure for self-conceit it is sovereign.

Ovid was banished, it will be remembered, in 761 or 762 A. U. C., and in the fresh bitterness of his misfortune composed the *Ibis*—an elaborate malediction of some unfaithful friend, who had slandered him in public, and had disturbed the sacred grief of his wife. Who that traitor was does not appear. In the lazy way in which hypotheses are often accepted, the recreant friend is perhaps most commonly supposed to be Hyginus, the librarian and fabulist, just as many people associate Sir Philip Francis with Junius, though they have no reason for the faith that is in them. Mr. Ellis disposes of Hyginus. Hyginus was a Spaniard, not an Egyptian, and an Egyptian we must have; Hyginus was too old to have been a boy when Ovid was a boy; he was too dignified to have behaved in the unseemly manner that Ovid describes so drastically. We must not seek the villain in the decorous head-librarian; he is some orator or informer. There was no lack of lampoonists, rabid declaimers, loose tongues and loose principles in that age, and Mr. Ellis calls up a number of them and discusses them at length, but dismisses them all. Cassius Severus was too famous. Had the *Ibis* been aimed at him we should certainly have known it. Titus Labienus (with

his *summa egestas, summa infamia, summum odium*) is dropped, one hardly sees why, in favor of Thrasyllus, the famous astrologer-in-ordinary of Tiberius; but Thrasyllus is in turn forsaken. We are richer by some sketches of noteworthy figures of the Augustan time, but no nearer a conclusion; and Mr. Ellis carries his suspense of judgment so far as to admit the possibility that Ovid himself did not know—which seems to me the only untenable hypothesis, unless indeed Ovid was not the author of the poem. Ovid's crime or fault or blunder, or whatever it may be called, his seeing too much—which, by the way, is a very common philological sin—passes next under discussion in the *Prolegomena*, and Mr. Ellis thinks that while the light-hearted poet was violating the sanctity of the temple of Isis, he became an eye-witness of some of Julia's escapades, and thus made himself guilty of a double offence. Mr. Ellis points out many allusions to the worship and mysteries of Isis in the *Tristia* and the *Epistulae ex Ponto*. Ovid is a second Osiris. Ovid is a shipwrecked mariner, and of such Isis is the tutelary goddess.

The notion of the Ibis, the movement, so to speak, Ovid borrowed from Kallimachos. Kallimachos was in high favor with the Romans, and his name occurs in other elegiac poems. When they are tired of calling him 'Callimachus,' they call him 'Battiades,' which has a finer effect and a more resonant close. Kallimachos was a scholar rather than a genius. *Battiades toto semper cantabitur orbe, quamvis ingenio non valet arte valet.* But the Romans liked such half-poets, half-pedants—because they could put life into their imitations of them. It is much easier to galvanize Lytton's Richelieu than to conceive Shakespeare's Lear. But scholars and pedants are not without feeling. If their love is shallow and frosty, their hate is deep and hot, and Kallimachos was much incensed with his younger contemporary Apollonios, the author of the *Argonautica*. Kallimachos thought that the time for long poems had passed, and when Apollonios composed an elaborate epic, Kallimachos, 'that fribble, that heap of rubbish, that mind of wood,' as Apollonios is supposed to have called him—took fire and blazed out against the audacious violator of his Newdigate canon. Forced to withdraw, Apollonios took refuge in Rhodes, but the quarrel did not cease with his withdrawal, and Kallimachos wreaked his vengeance on him by composing the Ibis, in which he devoted his enemy to all the infernal gods, and called down on him all the tortures that he could rake up out of his extensive stock of mythological miseries—a pillory and a puzzle on each hand. This is the poem on which Ovid based his Ibis, which seems to be a much more elaborate work than the original was, and to have taken up into its elastic structure much material from other sources. It is a dismal catalogue of men and heroes who have been blinded, torn by wild horses, struck by lightning, betrayed by their wives, drowned in the sea, bitten by serpents, devoured by wild beasts, thrown into wells, crushed by falling houses, shut up in cages, wedged in trees. It is a mythological and historical catechism of bad endings. The opening of the poem is the only part in which the poet shows his real power as a poet, the rest is ingenuity of the clever Ovidian pattern, and perhaps the admirers of Ovid will not regret that

the Ovidian authorship is not by any means absolutely established. In a special chapter, Mr. Ellis has discussed with abundance of interesting detail the name which Kallimachos gave to his poem. The ibis, which is supposed to represent Apollonios, was fabled to be a bird of singularly unclean habits, a serpent-eater and a scavenger of unparalleled voracity, endowed with all manner of unlovely peculiarities in its internal structure, a long-lived creature, whose hateful existence was protected by law. It was death to kill an ibis, for the bird was sacred to Hermes (Theuth) and to the moon (Hah). In modern books the ibis appears in a more amiable light, but the ibis of antiquity had to suffer for being a townsman of the enemy of Kallimachos, for Naukratis was the special haunt of the ibis as it was the home of Apollonios. The view which Kallimachos gave of the ibis was the Greek and not the Egyptian view, and Mr. Ellis sees in this a special malice of the poet, who wished to intimate that his adversary was a Greek and not a barbarian. But I cannot yield any further to the temptation of giving a résumé of Mr. Ellis's interesting *Prolegomena*, in which he has discussed the sources of Ovid, the distribution of the fables, the special allusions to Egypt, the influence of the poem, the manuscripts and the scholia. In his preface he has done ample justice to the marvellous erudition of Salvaing (Salvagnius), who when a mere youth prepared an edition of the Ibis which is a wonder of industry, acumen and learning. *Annum agens ætatis vicesimum* seems almost incredible, but the astonishment with which the revelation of Charles Graux's age has filled most of us, may teach older men to be less critical of similar claims. Those who know Mr. Ellis's manner of work will not be surprised at what may be called, without disrespect, an occasional perversity in his notes, critical and exegetical, perversity due to his restless desire of exploring every side of a subject and to a certain superfluous subtlety. So he makes *facis* in *sicut facis* v. 357 a verb, and has an evident leaning to Neubauer's incredible *mabor* (מעבר) v. 418. But in view of the enormous difficulty of the task accomplished, faultfinding in small details would be invidious, and is at any rate excluded from these pages for want of space. Scholars will all thank Mr. Ellis for bringing out the Ibis from its hiding-place; and his commentary, learned and ingenious, will add to the great reputation which he has gained by his memorable edition of Catullus, which in this country at least has been allowed to take its place among the standards without any special recognition of its great merits—such is the supineness of American criticism.

B. L. G.

THE ODYSSEY OF HOMER. Edited with marginal references, various readings, notes, appendices, and three facsimile plates. By HENRY HAYMAN, D. D., Rector of Aldingham, Lancashire, &c. Vol. III. Books XIII to XXIV. London: David Nutt, 270 Strand. 1882.

We have now for the first time a complete edition of the Odyssey with English notes, which makes reasonable pretension to take rank among works of modern scholarship. Dr. Hayman's first volume appeared in 1866, the second